3: Cohen B-4,5 (1956-1957) 1960 M514 Kanuri MS14

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829 place of the Arabs as the original Muslims and the people of the Koran give them an added historically derived status to the Kanuri, who believe themselves to have originally come from Yemen.

[198] [171] Similar historical experiences, much contact over a protracted time period, and very similar socio-political patterns and ecological adjustments, as well as the widespread use of Hausa as a lingua franca tend to maintain feelings of affinity by the Kanuri for the other Muslim peoples of Northern Nigeria, especially the Hausa. However, this is true as well for the settled Fulani and Shuwa peoples, while the nomadic elements in these latter groups are somewhat mistrusted as having no definite territorial base, at least while passing through on transhumance. The Kanuri associate territoriality with law and order and thus feel nomads to be dangerous here-today-gone-tomorrow people over whom legitimate social control is often difficult. Thus the first time a large group of nomads camped near Nagumeri, friends warned the writer continually to lock up everything at night now that the nomads were in the vicinity.

The Shuwa are an Arabic-speaking nomadic group of the central and eastern Sudan (1) whose women are considered particularly attractive to the Kanuri. Their Arabic language and connection to the east, and the ease with which they acculturate to Kanuri society when they settle, make them a highly rated group in the society. Kanuri individuals with Shuwa mothers are proud of the fact and often incorporate it into their name. [551] To take a name signifying a connection to own-mother is quite common in Bornu but not so widely practised when the status of own-mother is low.

The Kanuri rank all pagan groups as having lower status than themselves. An informant who stems from a pagan background, but who has

(1) Personal communication from Mr. Fred Thomas, Ford Foundation Research Fellow, 1954-55.